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For the Belfast Monthly Magazine.

A HINT RESPECTING VACCINATION.

A FRIEND of mine lately communicated to me the following hint on vaccination. Like myself, he is not of the medical profession, but living in a populous neighbourhood near London, he practises vaccination among his poor neighbours. Knowing his exertions in this way, I had written to him for some information on the subject. He remarks, "One great point to attend to, is to take care that the matter is never taken later than the 5th or 6th day, that is, while it is perfectly limpid, and I think it may be well to vaccinate the other arm of the patient from the pustule on the first, as soon as matter can be well obtained. If the constitution is affected properly by the first vaccination, that is, if it be not a mere local inflammation, the second pustule will not proceed through the same stages as the first, but after exhibiting a similar appearance for a few days, will die away without forming either a sore, or a large scab, as the true cow pox does. The value of this mode consists in its affording a decisive and actual proof, that the constitution has been affected by the first vaccination, as evinced by the pustule in the second arm exhibiting the appearances I have mentioned, which I and many others have found uniformly to take place when the disorder has been effectually communicated." I hope this hint may not be lost on those, who practise, though they are not of the profession, and that gentlemen of the faculty will not reject it, because it comes from
NON MEDICUS.

To the Proprietors of the Belfast Magazine.

GENTLEMEN,
I OBSERVE your monthly magazine to be the vehicle of many useful communications to the public. I therefore send you the three following queries for insertion, hoping some of your chemical readers will be so kind as to give them the most simple solution.

1st. How bleachers may know if

potash and barilla ash contain fixed air.

2d. How to separate fixed air from the lees of the above ashes.

3d. If the lees from said ashes are not freed from the fixed air they contain, how far using them in that state will retard their operation in the process of bleaching linen with them.

Lambeg.

M.

For the Belfast Monthly Magazine.

IN addition to the interesting life of Dr. Geddes given in No. 17. I request you may communicate the inscription on his monument. The quotation so appropriately taken from his writings marks the man, and affords an instance of his liberality highly worthy of imitation. K.

"Rev. Alexander" Geddes L. L. D.

Translator of the *Historical Books of the Old Testament*,

Died February 26th 1802,

Aged 65.

"Christian is my name, and Catholic my surname." "I grant that you are a Christian as well as I, and embrace you as my fellow disciple of Jesus; and if you were not a disciple of Jesus, still I would embrace you as my fellow man."

Extracted from his works.

REQUIESCAT IN PACE.

This stone was erected by his friend Lord Petre, 1804.

For the Belfast Monthly Magazine.

On the round Towers of Ireland, dedicated to the Memory of the late antient Tower of Down.

THE first builders of lime and stone in Europe were the Pelasgi, who taught the Greeks this art, and called their structures tursai, from tur, a circular building; whence our word tower.* They built Bethsan or Scythopolis, so called by the Greeks, because built by Scythians,† part of the Pelasgi emigrated to the Grecian islands, built Athens and called it

* Potter. † Phay.

Astun or **Astu**, which in their language signifies permanent habitation; wherefore the Greeks were called **Astoi**, dwellers in durable houses.

Men of the same stock inhabited Tyre and Sidon, from whom colonies built Carthage and Cadiz, a fragment of a stone tower of their building still remains in the latter place supposed by the fabulous Greeks to be one of the pillars of Hercules. The Irish and Spanish historians† agree in declaring that colonies were frequently sent from Spain to Ireland, and that this country was thus originally colonized. Our historians likewise agree that the worship and language of the antient inhabitants of the Eastern shore of the Mediterranean wonderfully corresponded, that they were Pagans, worshipers of the Sun, that our mounds, the high places of the Phœnicians, and of the inhabitants of South America were places of meeting for this purpose, and on these their god **Ball** or **Beal** was worshipped. Plautus the author of many Latin plays, has preserved a valuable fragment of the Punic language in his play which he has named *Penulus*, and as the inhabitants of Phœnicia and Carthage were connected by consanguinity, language, and trade, we fairly conclude they were likewise by religion; if the same circumstances are found among the antient Irish, we may safely infer that other customs, as buildings dedicated to religion, were similar; that the Persians and Phœnicians, and Irish worshipped the Sun is not denied, and that the Phœnician and Carthagenean languages, and probably their worship were similar, the above mentioned fragment demonstrates. The scene of the play was laid in one of the Grecian islands; Hanno, a Carthagenean, is represented, having travelled thither in quest of his two daughters and his nephew *Agorastocles*, who were stolen from their natural guardians, and sold for slaves. After having travelled through many countries and islands in vain, he is represented addressing

the divinity of the country by prayer in his own language. General Vallancey has literally translated the passage as follows, in the *Collectanea de rebus Hibernicis*: the whole is suitably beautiful, a small part of it is sufficient for our present purpose:

“ Hide not from me the children of my loins. Grant me the pleasure of recovering *Agorastocles*. Behold, O heavenly spirit, these are the only joys I earnestly pray for. Take compassion on me, and grateful fires, on stone towers, will I ordain to blaze to heaven.”

The Pagan worship of the Sun did not long continue pure, this great source of heat, light and life was worshipped by the mediation of fire and other mean representations of the beams of the Sun. About six or seven hundred years before the Christian era, navigators from Phœnicia, Persia and Africa, associated on the coasts of the Mediterranean, and under the direction of priests or magicians attempted an improvement in the pure worship of the sun by the mediation of fire.

This perversion of the pure worship was brought about by force of arms, on the coast of the Mediterranean, and according to our Irish historians, in the same manner in this kingdom. Dr. Hyde, who studied this subject with minuteness declares, a sect of Persians called *Parsi* or *Guebri*, transferred at least a part of the Pagan worship to fire. They have an annual fire in the temple, whence they kindle all the fires in their houses, which are previously extinguished, and this was undoubtedly the use of the round towers so frequently to be met with in Ireland; which are certainly of Phœnician origin.

The Irish historians inform us that all common culinary fires were extinguished on *Hallow-eve*, and *May-eve*, and rekindled from the sacred fires.

Hence the first of May has been called *Beltin*, and by the Irish *La Beal Teinne*, the day of *Beal's* fire; and the month of May is named by the Irish *Mi Beal Teinne*, the month of *Beal's* fire. The words of Hanno

† De Campo. *Jean de Ferraras Collectanea*, vol. 4.

in the play, which signify stone towers in the punic language, are the same in Irish, *Lic tor*; and signify a tower of small stones, corresponding to our round towers; Dr Hyde farther relates that in the Saddar of Zerdust, the fire temple or tower is written *Aphrinughan*, the house of prayer. In Ireland it is written *Ti-afrion*, the house of blessing. The Irish historians declare that the sea champions mentioned above, made war upon the Ferbolgs six or 700 years before the Christian æra, and overcame them so as to obtain a settlement among them, and that they corrupted the national worship of the sun, by adding the ceremony of worship by fire, at the same time.

They improved them in many arts, and particularly in building with lime and stone. As our round towers are acknowledged to be the most ancient structures built with lime cement, we have a certain date of the erection of them, and of the first uses made of them.

These towers are well adapted to the purpose of preserving fire, the entrances are several feet above the surface of the ground on which they stand, the fire is thus secured from the violence of storms.

I conclude from the authority of Dr. Hyde, illustrated and improved by General Vallancey, a sect of the Persians called *Parsi* or *Guebri*, transferred at least a part of their pagan worship to fire. They have an annual fire in the temple, whence they kindle all the fires in their houses, which are previously extinguished; and this was undoubtedly the use of the round towers, so frequently to be met with in Ireland, which are certainly of Phœnician origin.

In the county of Antrim three still remain; those of Rams island, Antrim, and Armoy. In the county of Down, the tower of Drumbœ, only remains; that of Down was entirely demolished; according to some by the order of an architect; according to others it fell a victim to electioneering squabbles.

The propagators of this religion said, they did not worship fire, nor the sun, but the Great Spirit, which dwells in them, which Hanno in his

prayer addresses by the title of heavenly spirit. Be this as it may, its advocates had influence to get it established, for all fires were extinguished twice in the year, and rekindled at the sacred fires. Although the christian religion, was early known, yet this establishment continued in the North, till the 4th Century;* Priests or Magi, were stationed in each to dispense the fire, and to give blessings to people assembled.

It may be supposed the great distance of these towers from each other renders this account improbable; it should be considered, that the priests of Beal were very abundant, that chapels of ease would be erected in convenient places, and curates appointed to distribute the holy sparks, and collect dues as in Persia. *Hyde*, p.355. Of Ram's island, only 40 feet high remain; Antrim is entire, and is 80 feet high; the cupola is entire and is externally, perfectly conical; it is nearly cylindrical, tapering a little like a doric column toward the top. The door is toward the North, is six or seven feet above the rock on which it is founded; two feet wide, and five high; there are four openings toward the top, corresponding to the four cardinal points of the compass; it is hollow as they all are to the bottom. It is built with lime cement, there is no attempt at arch-work, a common stone lintel was supposed to answer the purpose, and but badly, for these are often broken. If the structure of arches had been then known, they would have been preferred to lintels in these important buildings. There is no appearance of timber, nor of holes for timber, from bottom to top: a loft has been lately made in it for the convenience of feeding pigeons.

The tower of Down stood 40 feet from the old cathedral, was eight feet wide, and the wall three feet thick; before it was demolished, only 66 feet of it remained; on the west side, about 10 feet from the top, there was an irregular hole broken out by time or accident. The cill of the door was near the surface of the ground, occasioned by an accession of rubbish

* Colgan in Triad. Thaum.

thrown to it, at the time of the alterations made upon the religious houses there, by the Earl of Ulster, and other innovators.

The question now is, were these towers used as belfries, or were belfries built for christian churches in imitation of them?

The first foreign writer, who was struck with the singular appearance of them, was Cambrensis, a firm adherent to the canons of the Latin church, prejudiced against the doctrine of the free and independent church of Ireland; he landed in this kingdom, only 12 years after the English invasion; he called them *Turres ecclesiasticas*, because they were found near churches, and old graveyards, his words are, *Turres ecclesiasticas, quæ more Patriæ, arctæ sunt & altæ, nec non rotundæ*. Ecclesiastical towers, which after the fashion of the country, are slender, high, and round: taking ecclesiastical in the most extensive sense, belonging to a meeting for religious worship, it does not determine the time of the erection, nor particular use for which they were intended. Many of our antiquarians pretending to superior knowledge, as Molyneux, have declared, or guessed they were built by the Danes; sometimes for watch towers; at other times for belfries; the expressions of Cambden, is unfavourable to the first, they are ecclesiastical. Dr. Ledwich has discovered what no one ever did venture to say; no one but a man of his fancy could have discovered, from the grammatical construction of the words, that Cambrensis saw the Irish in the very act of building these towers.

Molyneux supposes they were belfries built by the Danes, but Cambrensis declares they were built *more patriæ*, according to the custom of the country; he farther attempts to prove this probable from the name given them in some countries, *Clogahd*, which is derived from a Saxon word, *Clugga*, a bell. Whoever has read Bede, the Anglo-Saxon, must know, the Saxons of England received their religion and manner of worship from the Irish, and that after they turned to the Roman see, the Irish

refused all connection with them, it is unnecessary to prove in this place that the Irish neither received letters nor learning from the Saxons. *Clogahd* is derived from the Irish *Cluicam*, to assemble, and so is the Saxon *Clugga*, which name the Anglo-saxons continued after they apostatized, from the doctrines and worship of the Church of Ireland, to the canons, rites and ceremonies of the Latin church. It is absurd to suppose that the Irish who converted the Anglo-saxons, borrowed the name from them: Cambrensis, did not call them Saxon, for he said they were built *more patriæ*. The Persian name of such towers is *Deri Mughan*, a temple of the Magi, the Irish *Deire-Mogh*. They are properly called *Clogahd*, from *Cluicam*, to assemble, the name is given after bells have been put into them by christian assemblies: and several places of christian worship, have a similar name, where bells never were. They might properly be called *Clogahd*, even before bells were put into them, because they were by their height directors to lead the people the shortest way to religious meetings. That christian converts assembled for worship at these ancient structures is probable, and perhaps the doors of some have been altered agreeable to the Gothic taste, but that any of them was built since the Christian æra, no one can reasonably assert. Cambrensis, prejudiced against every thing relating to the Greek church, and in favour of the Danes who remained in Ireland, and were zealous advocates for the rites of the Latin church, would have informed him if they had the honour of erecting these buildings of which he took so much notice, and so particularly described. The proofs taken from Cambrensis, or from any other that the ancient round towers of Ireland were the work of the Danes, are fallacious; farther, the Danes never erected such in their own country, nor in England, which they possessed longer than they did Ireland.

Dr. Ledwich treated this subject at length, and with warmth and intemperate zeal. In imitation of Molyneux, overlooking authors upon the

Eastern ecclesiastical antiquities, has imagined that the ancient Irish round towers were built by the Danes, without attending to the great work of the learned Dr. Hyde upon the structure and extensive use of the Persian Pyrethræ, he has by assertion confined them to very limited bounds. In the 165th page of his 4to. on the antiquities of Ireland, he has described the labours of the great antiquarian, General Vallancey, in a Rhodomontade and cavalier-like stile, thus:

"I shall now close this chronological account of learned conjectures on the round towers in Ireland, with the reveries of a living author, whose wild flights go beyond all his predecessors, or even those of the celebrated knight of La Mancha. The latter imagined that mounted on a wooden horse he was carried through the air to succour the injured Doloris; just so our literary quixotte mounted on his papyracious steed, made up of oriental lexicons, travels in quest of his long lost Irish." Is this language becoming a divine, who has L.L.D. tacked to his name? Is it like an impartial writer who has argument and reason on his side? Is it not a flourish, like a bully calling out, who is afraid? whoever takes the trouble of reading this author's essay on this subject, in the *Collectanea de rebus Hibernicis*, and Vallancey's observations upon it, will see that he has no other way of defending himself and his party but by fretfulness and passion.

Thomas Campbell, L.L.D. a disciple of the same school, has published strictures on the ecclesiastical history of Ireland; and like other writers of his party, founds his arguments upon supposition; thus in the 229th page.

"The oldest of our round towers was not *probably* earlier than the ninth century, and we may *suppose* that none were built after the 12th. They would *naturally* go into disrepute, as soon as they began to build their religious fabricks of stone and lime. In the preceding period, a country which affected no other building of such durable matter, whether in castle or house, church or monastery, must have been destitute of stone masons: *consequently* these round towers must have been built, either by Danish mechanicks, or by masons

brought from beyond sea. Nor let my countrymen be scandalized at this imputation, when they reflect that Solomon was obliged to apply to Hiram for Tyrian artificers to build the temple at Jerusalem." These suppositious, and imaginary conclusions the author wishes we should suppose founded upon historical facts. Those facts so far as connected with the conclusions, we shall calmly and impartially examine.

1st. The apology he makes for the degradation of his countrymen,—"Solomon applied to the king of Tyre for workmen to build the temple at Jerusalem." If we would find in America, or in Asia, the inhabitants of a whole country or kingdom speaking English, and having similar religious rites and similar complexions to those of the Britains, we would no doubt say, the country was colonised from the Britains. We are assured from history, that the Carthaginians were a colony from Tyre, and we are assured from the prayer of Hanno that the Carthaginian and Irish languages were, if not the same, at least dialects of the same language, and from history we are certain they both worshipped by fire, that the people of the East had stone towers for the preservation of sacred fire, and that the name of the Eastern fire towers, and of our round towers are similar, and appertain to the same language. Whoever has seen drawings of the Pyrethræ of the Persians must be struck with the similarity of the appearance of them, and of our antient round towers, taking care to observe, temples are represented surrounding the Persian and not the Irish, and as the Cupolas of the Persian seem to be of cut stone, they are externally and internally circular. The openings near the top of the Persian and of our towers are precisely the same: but not as supposed by Dr. L. and Dr. C. to let out the sound of a bell like our dinner bell, but to let out the smoke of the sacred fire: the covering of the top prevented heavy rains from extinguishing it.* Is it possible that any one who has considered all these similarities, can

* Hyde *Historia Religionis veterum Persarum* p. 360. Thavenotus in itinerrario.

deny or refuse his assent to this proposition, that the Irish, Carthaginians, and Tyrians were all from the same stock? They had the same religion and similar arts, that they had no occasion to apply to the Danes nor to Hiram for artificers to build their Pyrea. They had the art from the artificers who built the Pyrea of the East, and the ancient tower of Cadiz. These authors suppose "our round towers were not built earlier than the ninth century—because they effected no other building of such durable materials." Let those authors descend into our subterraneous caves, and they shall find them well built with rubble stone, or let them ascend into the second cave, in the Cave-hill, near Belfast, and they will conclude they shall have no occasion to run into forests or woods, to look for the principles of the Gothick arch; they will at the same time recollect, that Ovid, who they believe is an orthodox author, has said, that in the primitive ages men had caves for houses; and conclude, the first inhabitants of this kingdom had habitations of very durable materials.

Dr. C. in 228th page, has written that we have seen that from the introduction of christianity, the churches and monasteries in Ireland were built of wood, and wattles, and sods.

Ireland was so full of the favourite oak that great encouragement was given to all who built with it. English settlers were often bound in their leases to cut a certain quantity of it every year. The above assertion was founded upon a mis-construction of part of the life of Malachy-O'Morgair, by Bernard. That he was the first who erected a building of lime and stone at Bangor, about the year 1145, Bernard does not say in Ireland, but at Bangor, the words, Malachy thought proper to build a stone oratory at Bangor, such as he had seen in aliis regionibus, in other provinces or parts of Ireland. Our author did not chuse to quote Kenan, or Cainan, who built a church of stone at Damliag, or Duleek, four miles from Drogheda, from which Damleag took its name. Diamh, in the old Irish, signifies a great house, and therefore is often put for a church, and leag, a stone.

*Cainan died in 489, from comparing this with Bede† and Wm. of ‡Malmsbury, who declare the English began to build with stone and lime in the year 675, 200 years at least later than stone churches in Ireland.

The first stone churches in Ireland were as the stone towers built Patriæ more. They were intended to endure the attacks of storm and fire, their roofs were semicircular stone arches; one of those remained time immemorial, in Bally Philip, near Portaferry, till pulled down by an English school-master, for the stone to build a ball-alley.

"The cylindrical shape, destitute of all beauty, discovers no skill in architecture." In a wooded country such as Ireland then was, they were the greatest ornaments; they appear above the trees, in the same proportion as the Persian pyrethræ appear above their temples. That they require no skill in architecture, is certainly a mistake, when he considers that the plumb-rule must be applied in laying each stone. The form of our Gothic spires, like bayonets, representing churches militant, is not to be compared to our ancient long-boasted structures.

Page 412, of your Monthly Magazine, dated Dec. 31, I find a sentence which, if properly ascertained, would determine the dispute, at least so far as relates to the old tower of Down; by demonstrating that it was not ancient, but more modern than some of our religious houses.

"It is remarkable that under the foundation of this tower, were found the vestiges of a more ancient church, of exceeding good mason work, and on a larger scale than the present structure, in the walls of which were many pieces of cut stone, that evidently have been used in some former building."

This assertion being contrary to every account I have read of these towers, I thought it possible that your correspondent Dunensis, might have been an eyewitness of these facts,

* Off. St. Cainan, Ware antiq. chap. 29. 1st Ed.

† Hist. abb. Wermouth, p. 27.

‡ De gest. R. Angl. lib. 1.

but upon inquiry, I find the whole is founded upon misinformation, and was taken from the 289 page of the Statistical Survey of the County of Down, lately published. The learned author of this work, produces his authority, that this curious circumstance, was observed by several gentlemen at the assizes of said year.

The manner in which this author has mentioned this report, and his relation of the appearance of vitrification towards the bottom of the tower of Drumboe, and his concluding these accounts with a note from C. V. convince me he apprehended some mistake in the view the gentlemen had taken of the tower of Down; the Statistical account is—

“When the tower was thrown down in 1790, and cleared away to the foundation, another foundation was discovered under it, and running directly across the site of the tower, which appeared to be a continuation of the church wall, which at some period previous to the building of the tower, seemed to have extended considerably beyond it. This curious circumstance was observed by several

gentlemen at the Spring assizes in the above mentioned year.”

These facts, if ascertained, are of great importance in determining the dispute; therefore I applied to John Bret, esq. of Down, who assured me, there was no truth in the above assertions. I applied likewise to Mr. Arthur Gamble, who was overseer of the work from first to last, who is now in the Custom-house, Dublin: he declared no foundations of any other building were found under it; it was founded upon firm clay.

“At some former time, very strong fires have been burnt within the building: *i.e.* within the tower of Drumboe. The inside surface, towards the bottom, has the appearance of vitrification.”

The author of the Statistical survey, concludes this article, with a note from our learned antiquarian, C. V. and with which we shall conclude this essay. “I have caused the ground floor of many to be opened, and ashes of burnt wood, have been found, the remains of the perpetual fire kept burning in the bottom, in honour of the deity, the Sun.” M.

BIOGRAPHICAL SKETCHES OF DISTINGUISHED PERSONS.

ACCOUNT OF ANTHONY BENEZET OF PHILADELPHIA, A ZEALOUS ADVOCATE FOR THE ABOLITION OF THE SLAVE TRADE. EXTRACTED FROM CLARKSON'S INTERESTING HISTORY OF THE ABOLITION OF THE AFRICAN SLAVE TRADE.

LET others recount the deeds of warriors; it is more consolatory to record the unwearied exertions of the friends of peace and philanthropy, whose aim is to dedicate themselves to the cause of humanity, and to promote the happiness of their fellow men, and relieve them from unmerited sufferings.

Anthony Benezet was born at St. Quintin in Picardy, of a respectable family, in the year 1713. His father was one of the many Protestants, who, in consequence of the perse-

cutions which followed the revocation of the edict of Nantz, sought an asylum in foreign countries. After a short stay in Holland, he settled with his wife and children in London, in 1715.

Anthony Benezet, having received from his father a liberal education, served an apprenticeship in an eminent mercantile house in London.—In 1731, however, he removed with his family to Philadelphia, where he joined in profession with the Quakers. His three brothers then engaged in trade, and made considerable pecuniary acquisitions in it. He himself might have partaken both of their concerns and of their prosperity;—but he did not feel himself at liberty to embark in their undertakings. He considered the accumulation of wealth as of no importance, when compared